

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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Entered at the Post Office at Chicago as second-class matter.

RICHARD LEMIN HERBERT.

Sharp as the dart of the lightning that carried to us the news, is the pain which we feel in announcing the death of our dear brother and earnest fellow-worker—Rev. R. L. Herbert, of Denver, Colorado. The summons to stand with the afflicted family and look once more into the face of our beloved brother, and perchance say a few broken sentences to his bereaved parish, was tardy in reaching our vacation retreat—too tardy to allow us to obey. Now we know only that he passed away from a work and a fellowship that was constantly growing, and expected much from him in the future. The only particulars of his death that has reached us as yet, is a clipping from the *Rocky Mountain News*, which tells us that he passed away on the 19th ult., after a brief confinement to his bed. When we are once more back at the editorial desk, and are in possession of the necessary data, we hope to give to our readers some slight sketch of the life, and pay a worthier tribute to this magnetic missionary and loving soul. Meanwhile our deepest sympathies go to the large number of UNITY readers who had learned to love his earnest and terse sentences; to the Denver parish that he had so suddenly lifted out of gloom into sunlight, but most of all to the wife and four

children left sorrowing in that far off and newly made home.

Fold him, O Father, in thine arms,
And let him henceforth be
A messenger of love between
Our human hearts and Thee.

NOTES.

On going to press the news seems to be more favorable in regard to the condition of President Garfield. The feeling now is, if there is any gain it will be permanent. We trust that this feeling may be justified by facts; that the good news may continue to be spread abroad from the capital, and before another issue of this paper the President may be reported as out of danger. If such is the case, whether in answer to the prayers of the righteous or the result of skillful medical attendance, we shall, all the same, have reason to be thankful, and will give God the praise. A. G. J.

The editor proper is still in the woods. The editor improper is niched on a hill-side, enjoying a fine view of Mt. Washington, twelve miles of clear mountain air away. All thanks to the faithful workers in the hot city who get the paper out!

Dr. Martineau's recent address to his old students in London, illustrates how men's views of the world are solved by their immediate surroundings. He sees the growth of liberalism and the decay of supernaturalism, while the editor of the Boston *Congregationalist*, from recent statistics and his own observations, argues the decline of liberalism and the speedy advance of orthodoxy towards the millennium. We suspect the Doctor is right about the *thing*, but the editor partly right about the *name*. When the sponge absorbs the water, it calls itself still sponge and thinks the water has decreased. When the man weds the woman, it is she who gives up her name and he who advances towards the millenium; and the two things are somehow connected. But, then, our views may be colored, too. What do *you* think?

W. C. G.

The American Ambassador to Germany, Hon. A. D. White, rector of Cornell University, was tendered a farewell banquet at Berlin recently, at which, commenting on the vast emigration from that country to our young republic, he significantly said: "We are accustomed to

speaking in America of England as our mother country; but the time is approaching when for a large part of our people,—probably a majority of them,—Germany will be the mother country, and one from which we shall not be separated either by memories of war or by any wrongs done on land or sea."

The recent adoption of the Meadville Theological School by the Liberal German churches of the Ohio Valley, as a seminary for the training of their preachers, has been followed up by the organization of a Ministerial Union, having for its specific object the appointment and support of a German professor at the Meadville institution, and to supply its library with German theological literature. The large congregation at Columbus, Ohio, of which Rev. Mr. Heddaus is pastor, has taken the initiative by the organization of a society of some 250 members, who pledge the sum of \$500 annually to this object. It is hoped that similar associations may be formed in the Liberal German churches of Cincinnati, St. Louis and Pittsburg.

The law suits against Archbishop Purcell, of Cincinnati, will be tried within a few weeks. Thus far the question has been, what court had jurisdiction in the case. This having been disposed of, the District Court will be asked to decide the primary point at issue, whether church property administered by a bishop can be held legally responsible for the private indebtedness he may contract. Thereafter the State Supreme Court will finally dispose of the matter at a special term. Some 5,000 creditors, with claims amounting to at least four million dollars, have applied to the court. Of the accused, Rev. Edward Purcell, brother of the Archbishop, has died within the year, and the Bishop himself is so decrepit that his decease may be looked for at any moment. The outlook for the creditors is not very promising.

We note the formation of a new Jewish sect in the German town of Elizabethgrad, consisting of forty families, who make the following statement of their principles: "We acknowledge only the moral obligations of the Mosaic law, and reject its customs and ceremonies. We brush aside from the Bible the thick dust of Talmudic interpretation and make the following summary of its teachings: 'All men should be brothers; we should help our neighbor, and be industrious and honest. We must pray briefly, simply and intelligently; it is our duty to develop and spiritually improve ourselves; one should frequently hold conversation concerning God and his creation, both of which are best recognized through the natural sciences; it is wrong to practice usury with one's money, to deal in spirituous liquors, to lie, swear, treas-

ure up evil against another, speak that which is base, lift one's hand against another, indulge in superstitious feelings, play cards,' etc., etc. This sect calls itself "The Spiritual Bible Fraternity," and declares: "We interpret the Bible spiritually; this compels us to believe that God is not to be worshipped with priestly vestments, or white linen stuffs about the head, but with fervent and simple prayers, honest speech, good deeds, and—what is the most important of all—by the enlightenment and ennoblement of our own selves." Truly a beautiful statement of the religious life. C. W. W.

STANLEY.

We shall miss Dean Stanley. He was of the noblest type of liberal orthodoxy. Not that which talks about the decline of liberalism, but that which openly maintains that orthodoxy itself must mean liberalism. He was ever delighting the outsiders and shocking the insiders of his sect. Yet to the end of his life he himself staid *in*, did not come *out*; and this on principle. If from the outsider's point of view we doubt if his course were that of the noblest truthfulness, and, therefore, highest use, it must temper our judgment to remember that he was daringly truthful and independent in it; that to him it seemed the coward's part to abandon the old Church, the Stanley's part to do his frank and loyal best to broaden it.

Let us remember, too, the very real use of such men,—the honestest and braver "Broad Church" men. They keep up the connection between sect and sect, between churches and the come-outers from the churches, between those who exaggerate and those who flout at forms. They are not the apostles of Freedom, but they have so much more than the average freedom that it makes them pre-eminently the apostles of Fellowship in religion,—more than the Reformers themselves can possibly be. Stanley was not of the pioneer corps; he shared not in their risks or obloquies or honors. But the army needs a vanguard as well as pioneers,—and Stanley's plume was ever in the front. He defended Voysey, he championed Colenso, he gave the oration at the Bunyan Festival, he urged the Sunday opening of the museums and galleries, he introduced Ewald's rationalistic Bible criticism to the English public, he invited Max Mueller to lecture in the Abbey,—in all things he was at the front; and was there as churchman and as dean. By such signs he will be remembered. Had he "come out," he would probably have been less honored in his own land,—probably even more honored elsewhere and in future.

And how little the world gives its titles of nobility according to local and official rank was shown, by the

way, in the account of Stanley's funeral, as reported in our papers. Tyndall's and Huxley's names led all the list of dukes and bishops present.

THEOLOGY IN A NUT-SHELL.

Without materialism it is hard to prove the existence of that which men call "God." With materialism we do not see why the argument is not sound, as follows:

(1) There is a mind-side in man, something which thinks, feels, etc., attested by each one's self-consciousness.

(2) There is nothing in man which is not in the rest of Nature; he is simply a part of Nature. (The central position of materialism.)

(3) Therefore there is a mind-side in Nature.

This, of course, in no way describes the "mind-side" of either man or Nature; does not affirm that the mind-side in man and that in Nature, or in any part of Nature, are identical; enters into no question of "personality" in either; does not decide whether the mind-side is distinct from the "matter"-side. The argument simply makes out a mind-side in Nature because that side cannot be denied in man, nor can it be denied that man is but a bit of Nature. We may or we may not be able to go farther than this. But this by itself, we think, confutes "bare materialism" as well as its bare opposite, and gives a philosophy compacted of the two. The strength of the argument is divided equally between the two premises, of which the second is the arch-emphasis of the materialist. It is theology in a nut-shell, and is all the theology that many men care about. Out of this basis grows every other notion, wise or unwise, about the One called "God."

W. C. G.

THE CONSTRUCTIVE ERA OF FREE RELIGION.

O. B. Frothingham's good-bye words to his friends, as he left for Europe, were—The era of individualism in Free Religion is past, the era of organization is beginning. Thus, at least, we understood his meaning. If we try to count the signs of distinctively Free Religious organization, we think of Mr. Abbot's Liberal League; of Prof. Adler's attempt to base a society on enthusiasm for ethics instead of religion; of the recent attempt of the Free Religious Association to furnish Lecturers and Sunday School material; and the work of a part of the Unitarians, whose churches in the West, much more than in the East, are largely churches of Free Religion. The F. R. A., as such, is probably debarred by its constitution from active propagandism of creeds or institutions. Its function is to guard and advance the method of Freedom in Religion, rather than to

formulate any results whatever of that method. As such a guardian it has done, and it will do, good. But it is essentially a protest, and its protest loses freshness and point in proportion to the absence of arrogance and persecution in the churches of the day. It offers more chance to talk than to work. So the outward signs of organization are certainly few. The bare fact that many Free Religious men sympathize with Mr. Frothingham's remark, and are earnestly feeling for definite views and definite work, is itself the paramount sign that a constructive period is near.

But construction is a matter that cannot be hurried. For some time yet it will consist of individual experiments and successes—or failures. Gradually like will find out like, the successes will be copied, enthusiasms catch, and organization of thought and action slowly follow.

We shall have leaders, doubtless, in virtue of specialties of success; but it is not likely that there will be any "Messiah" in our movement, or that any one can very soon talk, wisely, about his "system." Our nineteenth century movement is probably too wide and deep for that.

We doubt, too, about the "crisis," which some seem to expect. For the openness of communication and alertness of sympathy which characterize our time make ideas and ideals wonderfully contagious; and this contagiousness tends to defer, may perhaps prevent, serious conflicts and the "crisis." A second Renaissance without a second "Reformation" is among things possible.

May our chief aim in constructive work be moral, not intellectual! And yet, as organization gathers, Free Religion is likely to prove no exception to the rule that a thought-basis is needed, a philosophy or theology held in common; in the order of Nature, a sort of sect or church will probably rise.

After all, perhaps our best good in the world will prove to be not any specific new thought or institution that we organize, but the spirit of "Freedom, Fellowship and Character in Religion" which we shall help instil into the large organizations already existing. Moral ideals are a monopoly of no reforming sect. The ideal ignores sect. The Christians will grow free as they work side by side with Free Religious men to make the new ideals real,—as happened in Anti-Slavery and Sanitary Commission times. Our specific Free Religious movement, however essential, is comparatively incidental to the mighty movement of the age. So, whatever else we do, we must make much of our great motto as a working motto,—“Freedom, Fellowship and Character in Religion.” By that sign, at any rate, we can help our generation. For that emphasis secures widening opportunity for the individual experiments, and also the

contagion between workers which multiplies success. Let us organize as fast as we can,—but we need not wait for a cause with that to stand for!

HOME STUDY.

We have taken occasion before in the columns of *UNITY* to commend the work of the Society to Encourage Studies at Home. The object of this society is to aid girls and women in the choice and systematic pursuit of courses of reading. Nearly every one has felt the need of some outside incentive to study, and how difficult it is to long continue to study alone. Yet there are thousands of isolated persons throughout the country to whom such a stimulus for self-improvement can seldom or never come. To meet their needs and give them the advantage of having their work laid out for them and overlooked by those who have already mastered the subject, this society was organized, some years since, and has met with gratifying success. Its methods are to aid the student applying in the selection of a course of reading, to send her a carefully prepared list of books for consultation, and to supervise her work by means of regular correspondence and frequent written examinations on the books or portions of subjects assigned. The reader is encouraged to make notes from memory on what she has read, and her acquaintance with her subject is further tested by examinations, "on honor," which, while not competitive, decide the rank of the pupil in the general classification of students. There is an annual fee for students, of two dollars, to cover the expense of printing and postage. With this exception the tuition is entirely free. To facilitate study among those far removed from books, or unable to purchase them, a circulating library of text and reference books is maintained. The originator and soul of this enterprise is its secretary, Miss Anna Ticknor, of Boston, Mass., daughter of the late eminent historian. Its success has been very great in inducing home study on the part of women, and showing them that intellectual improvement may be combined with domestic routine and social duty. The eighth annual report, just issued, shows a constant increase in usefulness. The following statistics will be found interesting: During the eight months of the student year, 960 different persons have availed themselves of the advantages of the society. As a number of these pursued two studies at the same time,—a course, however, which the society steadily discourages, especially for beginners,—there were 1,181 correspondents on its books. Of these, 205 took their second year's course, 109 a third, 72 a fourth, 23 a fifth, etc. These students ranged all the way from girls in cities, with large allowances, to those in secluded places, several miles from post-offices, and

too poor to pay even the fee of the association, or for the books they read. Thirty-six States and Territories were represented, as well as Canada and the Bahamas. The favorite studies were History and English Literature. Next in order, respectively, were Art, Science and Foreign Literature. The working staff of teachers consists of 174 ladies, many of them eminent in their departments, who wrote last year 9,349 letters to the students, and received 8,453 from them. The secretary received in addition 4,400 letters, and sent nearly as many more. These figures show the magnitude of the work and the faithfulness with which it is carried out. The lending library now numbers 1,055 volumes, with a circulation last year of 1,127. In five years no book has ever been lost from it by any culpability or neglect on the part of borrowers.

This is certainly a most admirable showing of work done by this society. We notice a little prejudice on the part of some of its founders against the doctrines and tendencies of the so-called Woman's Rights agitation, but their own activity, far from staying this movement for woman's intelligence and social emancipation, is really contributing to it in no small share, and founding it on the assured basis of enlightenment and culture.

The notable results attaining this organized effort to promote study among women, has led to the formation of a similar Young Men's Society for Home Study. Any person over fifteen years may become a member of it on application to the secretary, Frederick Gardiner, Jr., Cambridge, Mass., (mark letters "Y. M. S." on the envelope), and the payment of two dollars. No prescribed task is set, but students will be required to try and devote part of each day or week to the course they may elect. The programme of studies includes: I. American and English History. II. English Literature. III. German Literature. IV. Natural Sciences: *a*, Botany; *b*, Zoology; *c*, Geology. V. Mathematics. The advisory committee consists of Samuel Eliot, Arthur Gilman, S. S. Green, John Hay, Oliver Wendell Holmes, W. D. Howells, H. W. Longfellow, W. B. Rogers, Chas. Dudley Warner, Lloyd P. Smith, Justin Winsor.

C. W. W.

Miss Anna E. Ticknor originated, eight years ago, an organization for the encouragement of women in the pursuit of studies at home. It began modestly, under a private roof, in 1873, with but ten pupils, with no professors, no buildings, no endowment, and almost no future. The report for the present year announced nine hundred and sixty pupils. The address of Miss Ticknor is No. 9, Park street, Boston.

The Pope replies to those who urge the reopening of the Ecumenical Council that such councils are unnecessary since the proclamation of infallibility, for he can create even new dogmas.

Contributed Articles.

SURVEY.

C. A. BARTOL.

In my high tower I sit and gaze,
Far down, far off, o'er land and sea,
And, with the sun's unswerving rays,
I glide as fast, as silently.

The body left at rest behind,
No bird can match the spirit's flight;
Space has no bars my thought to bind,
My soul is traveling with my sight.

O mower on the meadow's stretch,
In whose broad swath the grass falls thick,
With thee I stride, my breath I fetch,
And time the scythe so firm and quick.

O thou that sails't as serves the tide,
And trimm'st thy canvas to each gust,
Thy skiff has room; close at thy side
I lean and share thy watch and trust.

O woodman with thy axe, alone
In tangled wildernesses drear,
I hear thy echoing blows to own,
I have my way like thee to clear.

No task was ever in the dark,
No solitary race is run,
No cross but is some hill-top's mark,
No crown unwitnessed when 'tis won.

Is there not then an upper ward,
Some strong pavilion in the skies,
A tent and camp of angel-guard,
Beholding us with finer eyes?

We're seen, not as we dimly see,
And known, not as we poorly know;
Not what we are, but yet may be,
As marching to that host we go.

THE ART OF ARTS—HOME-MAKING.

VII.

THE ECONOMIES OF THE HOME.

MISS M. GODDARD.

A WOMAN'S VIEW.

To erect any superstructure we must begin aright, have a clear conception of what is needed for the period, count the cost, eschew ornamentation or apply it sparsely, look well to drainage, locality, light and air. In a word, there must be a fitness of things.

To found a home there must be good health, an absence of those transmitted taints which shipwreck happiness, impoverish through expense, and make offspring a sin on the part of parents and a blight to the race. Then, common-sense is an integer of vast importance. This acts where great cultivation has not obtained, and

is a prime mover where it has. Sweet temper is a well-spring of delight; it is radiance, dew, aroma, a natural philosophy which seizes the favorable and makes the best of the untoward. It cannot be over-estimated, for it is oil to minutest hinge, a panacea to every irritation. It is trustful, and not forever on the defensive. If to these qualities we add love,—that subtle talisman which makes two hearts incomplete without the other, which is ready for any sacrifice and eager for test, which rests so completely in its object that envy, jealousy and doubt have no foothold,—then we have our corner-stone, and, if pecuniary prudence permit, marriage is in order, and the household can commence.

Under most circumstances we should recommend extreme simplicity; ordinarily it is imperative. Probable earnings are the first consideration, and however limited, the scale should be so adjusted that a trifling balance will remain for exigencies. This must be so to secure peace of mind and personal independence. Make the fewest articles answer, and avoid the overflow so common to the inexperienced. Get nothing for prospective, only for actual use. Buy not on installments that lure, which tempt and too often destroy. Do without until you can make a real purchase. Money in hand, you are in the line of a wise selection. Avoid gewgaws and scores of decorations. Keep the space for something worth having. If every corner is filled at first, what is to be done with the nameless pictures and articles of *vertu* which come, from time to time, as friendly gifts? Slow accumulations are perpetual pleasures. Be sure to have the fundamentals: the best furnace, range or cooking stove, excellent coal, a wringer, sweeper, towels and the like. These are vital economies, save strength, preplexity, and, above all, that priceless attribute—patience. Let shades suffice for draperies; live in the pleasantest rooms; welcome the god of day, and exclude not the balmy air. Enjoy what is legitimate, and at your door. Have a family expense-book. Contract no debts. Have a few choice friends, and be careful at the outset about profuse hospitality. The latter wears and requires money. Staying company is not for beginners. Learn to love quiet home comforts, and enjoy each other's society. Intrusions and externals will come soon enough. Get thoroughly acquainted with your separate peculiarities, moods, and learn to make the beam hang plumb. Say the fitting word at the opportune season; practice rather than preach. Keep true to principle, but do not unnecessarily disconcert. Do the thousand delicate offices which cement union.

Do not feel that, with small means, you must always have a fresh dinner. Learn to use broken food ingeniously and palatably prepared; cleanliness, order and relish will be a constant satisfaction. Never waste; see that crumbs, cut slices of bread, are utilized. Save carefully oily substances. Let meat stock stand till cool. Remove the top, which can often be applied for shortening or frying. Make the remainder into broth or vegetable soup. Partake yourself, and give the remnant to the widow near by with pale-faced children. Much that is nutritious can be thus appropriated. Fry out bits of fat and strain into a jar; when enough has accumulated make soft soap. Economy does not signify meanness and stinginess. It is thrift and foresight. It is living and letting live. Dress may be ruinous, and it can be

not only neat but comely at moderate outlay. Timely repairs save loss and decay. A superabundance is not necessary; it occupies space and is pabulum for moths.

Keep a careful winnowing, and steer clear of rubbish. Have a place for everything, and know what you have. Ephemeral books, pamphlets, periodicals, pass along. Chromos come up like weeds in a night. When they have done their turn, let them enliven some bare wall. Do not toss into the dust-barrel bottles which can serve the dispensaries, and cans which can be made handy for sand and soap. Do not enrich the rag-bag with what you may require about the house, or is urgent in yonder hospital. Half sheets and scraps of paper answer for messages and directions. Cards have myriad uses. No one can accumulate riches who is improvident in small matters. It is little leaks which ruin. Costly cigars, meerschaums, cigarettes, liquors, dainty lunches, fast horses, sap foundations and make people wonder they do not get along.

Bring a resolute will to a positive work, and there will be no cause to accuse fortune or distrust providence. Hard lines come to us all, but much may be laid to processes and methods. Whatever our ambition, taste, desire, we must keep within bounds and out of debt. We should be individual enough to do our best in our own way, and not regard the criticism of those who trench upon the rights of others without compunction, and devour the substance of the unprotected without a pang.

While we have spoken of the common purse, let us not forget the unitary one. No matter what the consideration, indulgence or amount, no woman can be happy deprived of an allowance or earnings in her own right. There are petty purchases, necessities, festivals, which it belittles a wife to enumerate, and dwarfs a husband to analyze. The matron may yearn for certain attainments—a house, watch, books, instruments, a journey, the publication of her own ideas. She may have private obligations,—as aged father, mother, dependent brothers and sisters, an aunt, uncle, or some nephew with genius, whose arm she could lengthen by deft splicing. She may have philanthropic theories which she wishes to demonstrate. These are her domain, and she likes to mouse therein in her own unique manner. She will not conceal from her other half, but spare him details and refresh him by results.

Again, no two can ever be one; there are points, minute or large, where we can never touch. There is a "Holy of Holies" into which no other can ever enter. This must be true of all God's universe in every created sphere. Let all these accept the fact, reverence its truth, and magnanimously accord to each the fullest, largest liberty. The harmony in divergence will be music to our souls. A model home is the "Art of Arts."

Professor Robertson Smith has been invited to continue his lectures on Biblical criticism next session, and will give a course of four lectures next winter at Inverness, on the Spirit of Hebrew Poetry.

A stone can still give shelter to a worm.
And it is worth while being a stone for that.

Mrs. Browning.

'Tis virtue makes the bliss, where'er we dwell.—William Collins.

THE FAMILY PURSE.

J. V. BLAKE.

When I was asked to take a part in the UNITY articles on "Home-Making," I begged permission to write on The Family Purse, because I have some things which I wish to say, being persuaded that they may be useful to any who will think about them. For this has the double advantage of being a very practical and business-like topic, and also a subject of deep import touching the peace, happiness and beauty of the home; therefore it is easy to treat in a plain way, and also full of interest. I wish to set forth the proper Agent of expenditure in family life, and then three main Laws by which expenditure should be governed.

I. The proper Agent of expenditure is the wife. This is not to say that the man and woman joined in the momentous partnership called marriage should not consult together about the out-go of money; but it is to say that the consultation should be confined to very general matters, and should aim only to set forth the facts and decide on the principles by which the wife is to be governed in her capacity of Disburser. For the proper person to attend to all the details of purchasing and of the choice of things purchased, and to keep the family accounts, is the wife. This for many reasons: among which—

1. It is thought by some persons that women have a peculiar skill in expenditure, that is, in making the most of a given sum or laying it out well—a faculty which men display much less. I heard a grave and very practical philosopher declare that after a man had acquired money it was absolutely necessary that he should find a wise woman to spend it, if much good were to be got out of it. I will not attempt to decide this point or to argue about it; but it is worth thinking of.

2. The responsibility, care and time needful for family expenditure and account keeping are too much to be required of a man. For his time and strength must be given to acquisition. This always requires much concentration, and generally many hours of daily labor. Frequently the utmost resources of mind and body are barely enough to meet some sudden business emergency, or to struggle through prolonged difficulties, or during many years to procure a bare subsistence. Besides, a man's occupation may compel frequent or long absence from home. Therefore to lay on him the additional burden of disbursing what he earns, and of keeping household accounts, is unkind, unfair, unwise, and wasteful. For his back, however broad and willing, will be overladen, and either his business or the family expenditure, probably both, will be ill done.

3. As in all kinds of affairs, so in home-making, the best results are attained only by dividing the business into departments, and giving to each department one head and authority. Go into a large mercantile house in order to sell some cotton goods, and address the first member of the firm whom you meet. Very likely you find him seated quietly at a desk; you make known your business; he answers, "I have nothing to do with that subject; Mr. A is the buyer; you will find him in the stock." You find Mr. A and begin to show your samples; but as soon as he catches sight of cotton goods,

he says, "I have nothing to do with that; I buy the woollens; you want to see Mr. B, he buys the cottons." That is the way in which great results are produced, and any enterprise made to partake of the combined energy and accuracy of machinery. For a machine is simply the combination of many parts to produce one result, each part doing just its own work and being specially adapted thereto, and interfering not the least with any other part. Let this same wisdom be displayed in house-keeping, and both the home and the people in it will be improved and dignified. Many a woman thinks herself a notable housekeeper when, in truth, she is simply a good cook, sweeper and duster; but such a person, however estimable, is no more a housekeeper than a shipping-clerk is a merchant, or a bellows-blower is an organist. Housekeeping is a department—and a very large one, full half, when nobly administered—of the business in which two persons engage when they marry. To be a housekeeper is to be the executive head and administrator of that department; to master it so as to bring all its details into their proper subordinations to each other, and their true relations to one main purpose, and to keep all moving without that friction, noise and clashing which betrays an imperfect engine or a bad engineer. The household buying and the necessary account-keeping belong to the house-keeping department.

4. By the necessity of women's position in the home and continual contact with its requirements, they can estimate best the relative value or need of things to be bought; therefore they can buy with better judgment, with more knowledge, with more foresight.

II. The three Laws of expenditure which should govern the Agent at the head of the housekeeping department of home life, I will call the law of Choice, the law of Amount and the law of Method.

1. The law of Choice arises from the necessity of sacrifice, which consists simply in this, that, "as we cannot have everything, we must give up some things for the sake of having others." This makes it needful, for wise and beautiful housekeeping, that the wife should have a true conception of the relative values and due subordinations of the many things which may be aimed at. Hardly any quality is so valuable as this. Having it, a housekeeper will produce a beautiful home in which every thing will be assigned to its *true place and value*; this means peace, quiet, refinement, enjoyment, friendship, social pleasure, and the supremacy of home-happiness in the minds of children. Having not this quality, a housekeeper will set the less important above the more important; she will make great things wait upon the convenience or accidents of little affairs; she will not make a lovely home; the house may be convenient and orderly, but the home will be sterile, uninspired, devoid of that light, love, and liberty which should gather around a home, to a child's eye, like a halo around a madonna, and which shine, like a lighthouse-lantern, on a man when he turns his steps homeward at night. More and more I am persuaded that there is hardly any difference between men so great as in the capacity to see things in their true order, and to make the little things wait on the great things. To follow out this principle into the detail of housekeeping would take far too much space just now, and perhaps, too, it could be done instructively only by a successful housekeeper of

the wise and noble type. But one general principle may be stated as the law of Choice, namely, that things which end wholly or mainly in privileges for the body, should be limited in favor of things which tend to the high joys of mind and heart.

2. The law of Amount has two precepts, one inspired by honesty and one by prudence. The honesty-precept is, Live within your income: this is an old rule, but it is both wise and just. The prudence-precept is, Live so far within your income as to save something every year. This simply takes wise account of our inability to foresee the future, and it is, besides, the honorable road to independence. An old gentleman of ample wealth, and well known for benevolent use of it, said to me, "There is no difficulty in saving when the first hundred dollars is saved; after that, all is easy."

3. The law of Method is that neither the law of Choice nor the law of Amount can be applied, that is, expenditure can be neither wise as to its objects nor properly restricted as to its total sum, except by a careful and systematic plan. This means that *accounts must be kept*, carefully, according to some correct method adapted to the particular circumstances of the family. The secret of this useful account-keeping may be put into one word—**PREDETERMINATION**. That is to say, the things for which money shall be expended should be determined beforehand for a year or for six months. Otherwise it is certain that money will be spent for many things, each one of which will seem reasonable at the moment, but which in the aggregate will make a ruinous extravagance. Indeed, each one of these many things, *little things* probably, *would* be reasonable if it were an isolated expense: the unreasonableness consists in their multiplication; but this is so gradual, so unobtrusive, and yet so certain, that it can be avoided only by a careful and vigorous *predetermination* of outlays. To illustrate in detail, suppose a husband and wife consulting together about the application of a fixed income for the next fiscal year. They will draw up a list of the things for which they must or will incur expense. Suppose the income be \$1,000.00: then the list will be something like this—

To be saved.....	\$ 100 00
Rent.....	100 00
Food.....	250 00
Clothes.....	150 00
Fuel.....	75 00
Light.....	25 00
Soap, starch, etc.....	15 00
Domestic service.....	150 00
Periodical literature and newspapers.....	15 00
Books.....	10 00
Charity.....	25 00
Church.....	25 00
Sundries (little things).....	60 00
Total.....	\$1,000 00

The *Sundries* are to include little occasional *necessities*, like car-fares, for example, which come unexpectedly. Now, after this list is made, the care and watchfulness of the wife begin. Suppose some expense presents itself which *in itself* is perfectly reasonable or harmless; its reasonableness for that family will then depend on the state of the account to which it is to be referred. If it be a garment offered at a low price, or an attractive book, or a charity stirring to the feelings, the wife will turn to her Clothes Account, or to her Books Account, or to her Charity Account, and find how much of the appropriation for that account remains unexpended. Then it will

be plain whether the thing that attracts her may be bought justifiably or not. There should be a Cash Account, in which all outlays should be entered under the names of the different general accounts, and then the same sum entered in detail under the particular account to which it belongs. For example, suppose five dollars be spent for charity; the two entries might then stand thus:

IN THE CASH ACCOUNT.			
Aug. 1.	Charity.....		\$5 00
IN THE CHARITY ACCOUNT.			
Aug. 1.	Clothes for A.....	\$ 2 50	
	Fruit for sick child.....	50	
	To pay rent for B.....	2 00	\$5 00

The cash should be balanced every day, in which case it will take but little time and be very easy; if postponed a week, it will be difficult; if a month, it will be impossible.

It is a very important advantage of this rigorous application of the law of Method to family expenditure that persons of very small means will find themselves able to spend something for charity and for other noble objects of a humane import, by thus deciding on it and planning for it in advance. This is satisfying to the conscience, joyful to the heart, salutary to the character and enlarging to the mind. It is my observation that persons of generous and high impulses often do nothing for noble objects simply because their household affairs are administered with so little method. They incur contempt for meanness while they are not mean; and they feel dissatisfied with themselves without knowing the root of the evil. Thus this subject of the Family Purse brings us once more to human fellowship, and shows us again how all duties are woven together, so that to fail in duty to our own purse is to fail in kindness to our fellow men.

WHAT SHOULD BE TAUGHT IN THE LIBERAL SUNDAY SCHOOL?

W. C. GANNETT.

The Sunday School, as an annex to the Church, is about a hundred years old. Last year its centenary was celebrated. During its hundred years it has taught two books—the Catechism and the Bible. The Bible, at first, in a random, individual way; of late, in the "International Sunday School Lesson" way, an elaborate system on which a vast deal of good work is spent by its official engineers in the several evangelical denominations. Hundreds of thousands of children study the same Bible passage on the same Sunday, under teachers for whom all sorts of printed helps, prepared by experts, appear from quarter to quarter and week to week. Among things ecclesiastical, it will probably be counted as one of the marked inventions of the nineteenth century.

Is it the function of the *Liberal* Sunday School to teach the Bible and the Bible only? If so, it can hardly do better than to copy, in its own way, the example set by evangelicals,—give up the random method of study, and employ experts to prepare a system. But if the Liberal Sunday School is to be brought into accord with the religious ideas taught in the Liberal churches, then its function is much wider than this, and the Bible's

place in its system proportionately smaller. We have been very slow to free ourselves from the tradition in this matter. We do not half use our Sunday School chance as the nursery of our faith and spirit. It is time to begin thoughtfully and slowly to re-cast our whole system.

Three or four things can be said at once, we think, concerning any new system. (1) The Lessons should be *not wholly, not even chiefly, biblical*; and yet, for several reasons, should be prominently biblical. (2) *Science, history, and the like, as such, are out of place*: the Sunday School is for a special training which the week-day school does not supply; and to duplicate the latter's function is to sacrifice its own. (3) *History, biography, literature, art and science are all in place, so far as they deal directly with character and religion*. The Sunday School chance is for character and religion,—for nothing else; but for these in all the aspects possible.

Below is printed a rough list of such subjects as, in our opinion, the Liberal Sunday School should attempt to teach; all being ethical and religious in their bearing; all being subjects which the public school, and often the home, omit to teach; yet all being subjects which ought somewhere to enter into one's education. Look the list through: free-thinker or conservative would probably like to have his boy and girl, before they are twenty years old, spend at least a dozen hours with a friendly teacher directly upon almost every one of these subjects. Will the child probably have any other than the Sunday School chance to do so? A young man or woman is "outgrowing" the school,—aged, eighteen: look through the list,—is there nothing there for which they would like to stay in the school two or three years longer, "if Sunday School means *that*?" The Sunday School that can successfully teach these subjects will fill a very real gap in education.

We anticipate objections. "But is there successful teaching possible under Sunday School conditions? The teachers would require special preparation, and, at best, the teaching would be very smattering." True; but that requirement applies to all teaching that amounts to anything. Private study, or a "Teachers' Meeting," we assume as indispensable in any case. "Smattering,"—yes: yet a dozen hours spent directly upon each of these subjects would be a great good as compared with no glimpse at all. They would tell as suggestion on many a life.—"Too many, absurdly too many, subjects are proposed in the scheme." Then lessen the number; the scheme is only offered by way of illustration. But the objection brings out a fourth point to be observed in our new system, viz.: *to have short courses, varied in topic*, instead of the long course spanning the year. The courses mentioned below are supposed to average from eight to twelve lessons long: and a year's work would consist of three or four or five such courses, selected from the different groups, in combinations that would give an interesting variety. Two-thirds of a school are between the ages of nine and fifteen years: most of the courses should be prepared for these two-thirds,—a "uniform topic" system to that extent. The six years would suffice to cover the larger part of such series. (The Bible, of course, would not be studied in the minute and textual way, but analytically and by noblest specimens, as we study other literature.) The series marked [†] in

the scheme would better suit the older classes, from fifteen years old upwards.

A fifth point in such a system would be to have a little text-book, a *Sunday School Primer*, as it were, costing ten or fifteen cents, prepared on each one of the subjects. And most carefully prepared, only by those willing to put much time into the work. A good primer is a work of science and of art and of love. These should outline the lessons with ample equipment of hint and reference; each primer to be based, perhaps, for purposes of reference, on some one good and cheap book, when such exists, which teachers could procure. The primers should not be hurried out. But even at a slow rate of publication the scheme is not a dream: of the forty subjects named below, eight (those italicized) have already been provided with a primer, fairly satisfactory for the present, with two or three more in course of preparation,—this by only three years' work of the tiny Western Sunday School Society; while a few other subjects are provided for by little works already out in this country or in England. Let East and West co-operate in such a scheme, or let a dozen earnest ministers and teachers, willing to give their unpaid leisure to the development of the Liberal Sunday School, co-operate,—and a few years would see a fair set of text-books made. Their use would lead to better ones.

But whether some such scheme as this be wise or not, let us Liberals at least begin! Begin to loose ourselves from the tradition, and work towards some new system in the Sunday School truer to our real conception of religion. Whatever system recommend itself, two points,—a wider, extra-biblical range of subjects, and a combination of short and varied courses in each year's work,—are probably to be secured.

SCHEME OF LESSONS FOR THE LIBERAL SUNDAY SCHOOL.

I. ETHICAL.

1. *Corner-Stones of Character.*
2. *Home Life.*
3. *School Life.*
4. *Talks about Sunday.*
5. *The Heroes.*
6. "Wide Awake and Lend a Hand" Series.
7. *Temperance.*
8. *Slavery.* (—The Moral Law in a Nation's Life.)
9. *Citizenship.*
10. *Modern Philanthropies.* (—Prison Reform, etc.)
- † 11. *Origin and Growth of Morality.*

II. BIOGRAPHICAL.

12. *Old Testament Heroes.*
13. *Children of the Bible.*
14. *Jesus' Life and Death.*
15. *Jesus' Words and Parables.*
16. *Paul—the Man and Mission.*
17. *Philanthropists.* (—Types of Helpfulness.)
- † 18. *Saints.* (—Types of Piety.)

III. HISTORICAL.

19. *Origin and Books of the Bible.*
- † 20. *The English New Testament.*
21. *Stories from Genesis.*
22. *Ten Psalms.*
23. *Ten Prophecies.*
- † 24. *Job.*
25. *Childhood of Jesus.* (—The Jewish background to Jesus' Life.)
- † 26. *Growth of the Hebrew Religion.*
- † 27. *Origin of the Christian Religion.* (—The Transition.)
- † 28. *Growth of the Christian Religion.*
- † 29. *Channing and the Unitarian Movement.*
- † 30. *Theodore Parker and the Liberal Movement.*
- † 31. *The New Testament in Art.* (With illustrations.)
- † 32. *Hymns of the Ages, and their Writers.*
- † 33. *Religion in our Poets.*
34. *Childhood of Religion.* (Clodd's Books. Ethnic Religions.)

IV. DOCTRINAL.

35. *Child-Lessons on Natural Religion.*
- † 36. *Christian Sects.*
- † 37. *Freedom, Fellowship and Character in Religion.*

V. GOD IN THE WORLD.

38. *Twelve Wonders of the World; or, Every-day Miracles.* (A pebble, chrysalis, egg, etc.)
39. *Wonders in Words.*
40. *Wonders in Growth.*

Notes from the Field.

The "editor proper" writes that he is much refreshed by his vacation tramp, and will come out of the woods the first of September. So, by the time this number of UNITY reaches its distant readers, he will be on the editorial cricket again. He will attend the Wisconsin Conference, at Baraboo, August 31 to Sept. 2d, before returning to Chicago.

MOUNT PLEASANT, IOWA.—A correspondent from Mt. Pleasant sends us a synopsis of a sermon preached in the Universalist church in that place by Rev. G. S. Elder, of Keokuk, which we would print did space permit. Mr. Elder has been industriously taking a vacation by preaching in Mt. Pleasant, and also in giving Chariton, Iowa, the first Unitarian sermon it has ever had. He spoke to an audience of two hundred interested people, who are "anxious for more."

THE SUNDAY SCHOOL SOCIETY, of Boston, has appointed a committee (Messrs. Thayer, Piper, Brooks, Dole, Brown, Horton, Hornbrooke, and Mrs. K. G. Wells) to plot new lesson material for the schools. Probably we shall hear of their work at the Society's Annual Meeting this fall. With such a committee in earnest, we shall have a valuable result. The Western Sunday School Society sends its sister heartiest sympathy in the undertaking.

DENVER, COL.—From the *Denver Tribune*, of Aug. 20th, we copy the following, which will convey very sad news to a large portion of our readers:—

"The Rev. R. L. Herbert, D. D., the pastor of Unity Church, died suddenly at his residence on Sherman avenue a few minutes before 12 o'clock yesterday. Dr. Herbert was a native of Wales, but had lived many years in America. Nearly a year ago he came to Denver from Geneva, Ill., and took pastoral charge of Unity Church. For some months he had been in failing health, but until recently his symptoms were not of an alarming nature. For some weeks past he suffered great pain and failing strength, due to an enlargement of the liver, and though at times scarcely able to be on his feet, he pursued steadily the path of pastoral duty. Last Tuesday he was confined to his bed. Though he suffered greatly, it was not anticipated, even by his physician, that he was so nearly approaching the end. About 11 o'clock yesterday morning Mr. Herbert became very ill, and all efforts to revive him were in vain. He was aged fifty-four years, and leaves a wife and four children."

In addition to the above notice we append this beautiful tribute to Mr. Herbert, copied from the *Rocky Mountain News*:

No uncommon light went out when the Rev. R. L. Herbert, the Unitarian divine, died in this city last Friday. This community and the cause of pure and liberal religion has lost no ordinary man. He has run his race of usefulness, and now is gathered to his fathers. But his memory will live in the hearts of all those who

love and admire true manhood, moral pre-eminence, useful teaching, broad humanity, profound learning and brilliant culture, and all crowned by practical good sense. When a community loses such a useful, influential and good citizen, it deserves more than a mere passing notice. The writer had not the honor of a personal acquaintance with the lamented deceased nor is he a member of the Unity church.

In reviewing the works of Mr. Herbert here, it can not therefore be said that an attempt is made to heighten the deceased's works on account of acquaintance, friendship, or prejudice.

The writer is not partial to the average clergyman, and can not be classed as a church-goer. But when a clergyman rises out of the old theological mires to the plane of common sense and liberal teachings, then he deserves well of his people and his God. Mr. Herbert occupied a pre-eminent position on the plane of common sense and liberal teachings. One Sunday morning, months ago, the writer, for the first time, entered Mr. Herbert's church, and heard him preach. His sermon was so broad and liberal, and permeated with such good and practical sense, and clothed in language so forcible and eloquent, that it made a deep impression on his mind. Since that time he attended Mr. Herbert's church regularly. The return of Mr. Herbert a few days ago from his much needed rest was hailed with considerable pleasurable anticipation of hearing him soon again and often. But in the midst of his usefulness he was stricken down—another exemplification of the old saying, "Death loves a shining mark."

None mourn his sad loss more sincerely than the writer, who was a humble and deep listener when he preached. Mr. Herbert was a man who towered above the average clergyman. His mind was broader, his scholarship more varied and profound, his morality more real and beneficent, and his good sense more practical and effective than that of the vast majority of clergymen. Within a comparatively small frame there glowed an intense intellectual and liberal fire. A fire that was kept subdued, but on proper occasions would burst out with a heat, tempered by a broad and kind spirit, and sweep his hearers along with its sublime eloquence, practical sense, and loving humanity. * * *

His elocutionary powers were of good and substantial order, while his voice was strong and deep. Occasionally there would crop out in his discourses some Welsh pronunciations, which, instead of marring his delivery, would often produce a pleasing effect. His language was beautiful and chaste, and at once showed the scholar and the student. His illustrations and doctrines showed the thinker and the philosopher. His felicitous and apt anecdotes and witticisms showed him to be versed in the pleasantries of life, and in human nature with its foibles, passions, prejudices and selfishness. His moral instructions and charitable teachings showed him to be a man of large heart and broad humanity. * * *

Mr. Herbert always spoke kindly, and even lovingly, of those who differed with him on religious matters. There was no sting in what he said, but rather a balm. He made one feel the better, and his sermons always furnished food for serious reflection. * * *

He gathered about him many good men and women, who were considered lost by our orthodox friends, but whose chances of the kingdom of heaven are on a par with the rest. Had his life been spared a few years longer he would have gathered about him the largest congregation in this city. He had that happy faculty of drawing to him, and not driving away. His unassuming appearance and simple dress, his gentle conduct and regard for the feelings of others, were typical of the man. He combined those qualities that make a useful and popular preacher and citizen. He died while in harness, and sleeps the sleep that knows no waking, mindless alike of clear or stormy skies.

May his sleep be undisturbed, except by the sighs and sobs of devoted friends. * * *

The good that Mr. Herbert has left behind cannot be measured save by a work well and nobly done.

"After life's fitful fever he sleeps well."

Denver, August 22, 1881.

S. S.

The Study Table.

All Publications noticed in this Department, as well as New and Standard Books, can be obtained of the Colegrove Book Co., 40 Madison street, Chicago.

BOOKS AND PERIODICALS RECEIVED FROM AUG. 1-25.

THE FOREIGNER IN CHINA. By L. N. Wheeler, D.D. S. C. Griggs & Co., Chicago. pp. 278. \$1.25.

HELPS TO DEVOUT LIVING. Compiled by Miss J. Dewey. Lockwood, Brooks & Co., Boston. pp. 248. \$1.25.

THE DIAL. August. Jansen, McClurg & Co., Chicago.

THE UNITARIAN REVIEW. August. Boston.

THE ATLANTIC MONTHLY. September. Houghton, Mifflin & Co. Boston.

THE NORTH AMERICAN REVIEW. September. D. Appleton & Co., New York.

LITERARY NOTES.

The *Unitarian Review*, for September, will publish from the author's manuscript the only sermon that George Macdonald ever wrote.—*Ecce Spiritus* is the suggestive title of a book announced by George H. Ellis, for anonymous publication in September. It is a plea for a rational spirituality, involving of course something of a theological system, and taking strong ground against the materialistic tendencies of the hour. It is said to be a work of great power and originality, worthy to be placed beside its epoch-making predecessor, *Ecce Homo*, though written from a very different standpoint.—Rev. M. J. Savage is extending his influence very rapidly. Beside having the largest Unitarian congregation in Boston, and over five hundred regular subscribers to his pamphlet sermon, he has a large and growing constituency for his books. Four of the latest, *Talks About Jesus*, *Religion of Evolution*, *Morals of Evolution*, and *Belief in God*, pass into new editions this fall. The last two of these are republished by Scribner & Co., in England, where there is a considerable demand for all of Mr. Savage's works. *Belief in God*, the latest, is generally considered the best of Mr. Savage's books; and it bids fair to be the most popular. The first edition is quite exhausted, and a second is now being put through the press.—"Man's Origin and Destiny," by Prof. J. P. Lesley, State Geologist of Pennsylvania, announced for last May, but delayed in press, will certainly be ready in September.

The making of Birthday books has become epidemic, and has crossed the ocean. We have a George Eliot Birthday Book, from Blackwood & Sons, and a Carlyle, from Chapman & Hall, London. The English books are not equal in typography or binding to the American. Washington Irving, by Charles Dudley Warner, will be the first volume of Houghton, Mifflin & Co.'s new series of American Men of Letters. It will be issued early in September, to be followed by others of the series during the autumn.

THE MAGAZINES.

The *Unitarian Review*, for September, is an excellent number. Rev. Henry W. Foote has an interesting paper on the subject dear to a New England heart, The Puritan Commonwealth; Rev. John A. Bellows, the first portion of an article on the Religious Tendencies of George Eliot's writings; John Quincy Adams as a Unitarian, is a collection of extracts from his diary which bear distinctly upon his religious views, compiled by George E. Baker. Rev. H. W. Bellows is nobly eloquent over the work, the worth, and the beautiful life of the sainted Dr. Hosmer.

In the *Atlantic*, for September, we have, probably, the

first real flavor of Mr. Aldrich's work. But it is too early to judge of his success as an editor. The contributions of this number are varied, not so long as usual, excepting the Serials of Mr. James and Mr. Howells, which use up a large space. There is that rare thing now-a-days, a poem by Oliver Wendell Holmes, entitled "Post Prandial—Phi Beta Kappa." An article on the "Fairy Tales of the Early Races," by John Fiske. A Utopian picture of "Housekeeping Hereafter," which reads like a chapter from Arabian Nights, but housekeepers will rejoice if it is ever an established fact. The little story, "In Exile," by Mary Hallock Foote, completed in this number, is fresh, bright and original. Contributors' Club not so good as usual.

THE *North American Review*, for September, is a valuable number. John A. Kasson has a pertinent article on the "Monroe Declaration," which turns some needed light on the original of that noted statement. We are reminded that this doctrine, sometimes ridiculed by the thoughtless, was the result of the statesmanship and ripe conviction, not of Monroe alone, but of Adams, Jefferson and Madison, who were in turn consulted before it was avowed. Rev. E. E. Hale makes lucid answer to the query, "Shall church property be taxed?" Nina Morais treats Jewish ostracism in America with able touch; M. J. Savage has an article of considerable power on Natural Ethics; and Rossiter Johnson, under the title of "Factitious History," gives a scathing criticism of Jefferson Davis' book.

The number is an unusually instructive one, and has the merit of being distinctively American in matter and tone.

FAMILIAR TALKS ON ENGLISH LITERATURE. By Abby Sage Richardson. Jansen, McClurg & Co. pp. 454. \$2.00.

Within a very few years a leading Eastern periodical published a series of articles by several professors of high standing, calling attention to the fact that English literature was neglected in nearly all of the larger schools and colleges. The case was possibly overdrawn; but there was, and is yet, reason for the charge. When a scholar, who takes high rank for Greek in one of our largest universities, knows nothing of the authors of the seventeenth century except from such scant extracts as may have come into his general reading, and who asks, in good faith, "Who wrote *Paradise Lost*?" having never read the poem nor known aught of the author, too much stress can hardly be put upon the subject. The tide has set in, however, to counteract this state of things, and in the school of the future the study of English literature will doubtless have a leading place.

As a valuable contribution to the library of aids to this study, we have a book with the pleasant title of "Familiar Talks on English Literature," written by one who has devoted many years to this subject. The author has had in mind a class of earnest school girls, whom she wants to imbue with her own enthusiastic love of English literature, and she never loses sight of the faces before her. She always addresses herself directly to her audience. This invests her "talks" with a personality which will be very helpful in holding the attention of some of her young readers until their interest is aroused in the subject.

The author says of her book, in the preface: "Its first and overruling purpose is to create a desire, on the part of those who read it, to know the best works of our best authors;" and further, "I do not believe in anything said or written about English literature which shall

serve as a substitute for literature itself. * * * I would rather know thoroughly half a dozen English classics, than all the works on literature ever written." This purpose glows in every page of her book. She tries to give just enough of and about the author to whet the appetite for more.

The work is divided into parts, classifying the study and leaving clear impressions of periods of literary growth.

Part I. English literature prior to Chaucer—from 449 to 1300—shows the beginnings and slow development of a language as well as a literature. Into this period has necessarily been interwoven something of the history and character of the people, all told with a simple directness that will interest even a casual reader in the meagre literature of the early times.

Part II carries us from Chaucer to Spencer—1400 to 1600. Part III, from Spencer and Shakspeare to Milton. Parts IV, V and VI bring us down to the times of Walter Scott, with whose death the book ends. Interwoven with extracts from the writings of each author we are given bits of biographical interest as to the way in which these things came to be written, little incidents that will help to fix the main subject of the "talk" more firmly in the mind and create the desire for more.

The author brings to her work, in the collection of material and in its details, the patience and perseverance of the student and the enthusiasm of the lover. She has the partial spirit of the lover for her favorite authors and extracts. We wish that in so valuable a book rather more care had been bestowed upon the manner. The style sometimes lacks in smoothness, is hurried, and would have been benefited by careful pruning. But the matter is rich and abundant, and we heartily recommend the book to schools and clubs beginning the study of English literature.

F. L. R.

AUNT MARY'S NEW ENGLAND COOK BOOK. By a New England Mother. Lockwood, Brooks & Co., Boston. pp. 72. 60 cts.

THE EASIEST WAY IN HOUSEKEEPING AND COOKING. By Helen Campbell. Fords, Howard & Hurlbut, New York. pp. 283. \$1.00.

We have here a couple of books intended to be guides for young housekeepers, and to contribute additional recipes and hints to the stock already acquired through the long experience of the established housekeeper.

To this latter purpose the little book entitled, "Aunt Mary's New England Cook Book," is very well adapted. It is a small collection of useful recipes, evidently intended for the use of those well acquainted with the details of cooking; but the inexperienced housekeeper who goes into her kitchen ignorant of the proportions of flour, salt, milk or water and yeast to make a loaf of bread, will find little assistance here. The author has taken it for granted that those things are known. The book is very neatly bound and well printed, and contains some valuable recipes.

"The Easiest Way in Housekeeping and Cooking" begins with the house itself, its arrangement, drainage and ventilation. It gives wholesome and thrifty ways of doing every kind of house work,—not theoretically, but practically,—and so explicitly told that the most inexperienced will find a measure of success attend her

first efforts if she follow the instructions so carefully and wisely laid down.

There are chapters on the "Relations of Food to Health," on the "Chemistry of Animal Food, and Chemistry of Vegetable Food," all rendered in simple terms, intelligible to the ordinary housekeeper and home-keeper. The recipes are good, simple and practicable. The novice in domestic matters, and the housekeeper who has not become fixed in grooves that admit no betterment, can both be benefited by the careful instruction given for the delicate preparation of wholesome and savory dishes.

The book is a fitting companion to UNITY articles on "Home-Making," going over much of the same ground. It is very neatly bound and well printed, and we strongly recommend it to young housekeepers. F. L. R.

The Sunday School.

"UNITY" SUNDAY SCHOOL LESSONS—SERIES IX.

Published by "Unity," 40 Madison St., Chicago, Ill.

THE STORY OF THE ENGLISH NEW TESTAMENT.

BY N. P. GILMAN.

Lesson I.

THE ORIGINAL WRITINGS.

We are going to study in this course of lessons the history of the translation of what we call the New Testament from the greatest language of the ancient world into the greatest language of the modern world, as we English-speaking people must believe our own tongue to be. The story of the way in which the New Testament writings, first composed in Greek, have taken upon themselves "the large dimensions of our English tongue," is extremely interesting to all who wish to know, not only that things are, but also how they came to be as they are. The Revised Version has been attracting the attention of millions of English and American people to this story, and if we know it we shall be able to judge the new version wisely. Let us begin at the beginning.

I. After the death of Jesus, his chief disciples, like Peter, used to preach to the Jews and the other peoples whom they called Gentiles, about the life and the teachings of their master. The Book of Acts shows us just what this preaching was. After Paul, who had never seen Jesus in his life-time, became a Christian, he traveled about in Asia Minor and Greece, and where he found men and women willing to hear him he gathered little congregations or churches. To these churches, at Philippi and Corinth and elsewhere, he wrote *letters* (*epistles*) when he was obliged to be away from them and wanted to give them directions about their conduct and to add to his preaching about the gospel, *i. e.*, the good news of Christianity. At this time, for the first generation after the death of Jesus, there was no New Testament. The Scripture of the early Christians was our Old Testament, and these letters of Paul to his churches,

which have been preserved (some, very probably, have been lost), were the first in date of all the writings of the New Testament. You can see by the personal messages and the directions about his cloak, for instance, how much Paul's letters were like letters men would write now-a-days under similar circumstances. Other apostles, Peter, John and James, wrote such letters, which were meant for all the churches or for some one person. Very naturally, when those who had seen and heard Jesus grew old, their followers wished to collect together his beautiful teachings, and the narratives about him, which they had heard. "Many" did this, as Luke tells us; but of all these simple biographies of Jesus only four have come down to us, the GOSPELS of Matthew, Mark, Luke and John. These, of course, are the most important part of our New Testament; and with the Acts of the Apostles they make up a *history* of the life of Jesus and the fortunes of the early Christians, which is a natural and truthful account of what had happened.

II. Not a scrap of handwriting from Paul or any of the apostles or evangelists is in existence. They all probably wrote on *papyrus*, a material from a reed growing in the river Nile, much used in ancient times, but very perishable. The original manuscripts of Paul and the evangelists must have disappeared soon, but many copies were made by eager hands. Prof. Norton calculated that by the end of the second century sixty thousand copies of the Gospels were in circulation, but this may be a high estimate. The oldest copies we have now were written in the fourth century, on prepared skins of animals, called *parchment* or *vellum*. They are not in rolls, as many old manuscripts used to be, but a few are in folio form; the most are in quarto or smaller. They are written all in capital letters, without any punctuation or breaks between the words, as if we should write BLESSEDARETHEPOORINSPIRIT; they are called UNCIAL MSS., from *uncia*, the Latin word for inch, on account of the large size of the letters. The Greek language had important marks called accents and breathings, but they are not in these old MSS. About the tenth century men began to use cotton paper (linen was used, too, from the twelfth century) and to write with small letters as we do now. Such MSS. are called CURSIVE, from a Latin word meaning "running," which referred to the ease of writing thus, as we speak of a running hand. There are altogether some 1770 MSS., but less than one-tenth of these are uncial, and but very few date back to the fourth and fifth centuries; the older a MSS. is, of course the more valuable is it likely to be.

III. The early Christians had copies of the separate Gospels and Epistles, which they prized highly, but they did not think of putting them on a level with the Old Testament, which they called an inspired, supernatural book. But soon they were desirous of collecting all the Gospels most in circulation, and the Epistles. In different countries the collections thus made were different: some books not in our New Testament were used in one place, and in another place books we use were not found. At last, in 397 A. D., the third Council of Carthage made out the list of books as we have it. This is the CANON of the New Testament, *i. e.*, the rule, or list, by which we are to go in accepting one book, like Matthew, and in re-

jecting another, like the Gospel of the Hebrews. This Canon was not fixed by the scholars of that time, who would have been competent to the task, but "by the evidence of use and not of inquiry. Doubts were resolved by custom, and not by criticism." The Christians had gradually come, by this time, to regard this New Testament, as they called it, as on a level with the Old Testament: both Testaments together they called the BIBLE; the Greek word was a plural noun used as a singular. So we should think of it as "the books," or as the great scholar, St. Jerome, called it, "the holy library:" the Bible is a small library bound in one volume.

Teachers will consult the Bible dictionaries and the encyclopædias in using the first two lessons, for details. Explain carefully all such words as Evangelist and Testament, and show scholars specimens in *fac-simile*, if possible.

How to LEARN THE MUSIC in "Unity Services and Songs for Sunday Schools." To schools beginning to use this book the following hints about the music may be useful. They refer only to the music in the Services, not to the forty-two songs at the end of the book; and in the Services only to the anthems, chants, chorals, response-music and benediction, not to the *psalmody*, which, with but one or two exceptions, consists of familiar hymn-tunes:

Services I., II., III.,—all music the same.
" IV., V., VI.,— " " "

So that in Part I., the learning of two Services gives command of all six. Part II. has more variety:

Services VII., VIII.,—all music the same.
" VII., VIII., IX.,—chants " "
" IX., XI.,—choral " "
" X., XI.,—chants " "
" X.,—anthem solo.
" XII.,— " "
" XIII.,— " "
" XII., XIII.,—chants (double) the same.

The best order for acquiring the music of Part II. is as follows:

Learn VII. entire, } This gives command of VII., VIII., IX.
and choral of IX. }
Then chant of IX.—This gives VII., VIII., IX., XI.
Then anthem of X.—This gives VII., VIII., IX., X., XI.
Then XIII. entire, } This completes all.
and anthem of XII. }

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The Exchange Table.

COMPENSATION.

Why importune with ceaseless cry
The Power mysterious and unseen?
On its own strength the soul must lean,
On its own purposes rely.
The chosen instrument of Fate
Its destined office may not shirk
To call on Heaven, and idly wait
A place for work.

What I have sown that I must reap.
From ground where seed of tares is cast
I cannot gather wheat at last;
In vain to plead, in vain to weep,
With pity God may mark my sheaves,
But Law omnipotent doth reign;
And cannot change my withered leaves
To golden grain.

Whether I would, I must believe
That my entreaties nothing gain,
But what I toil for I obtain,
And what I give that I receive.
Full measure, pressed and running o'er,
Unto my soul shall be returned,
And rich or mean my future store
As I have earned.

Vain to stand idle crying, "Lord!"
Th' exalted good for which I burn
He gives me gracious leave to earn,—
After the labor the reward.
Why chide Him for unanswered prayers?
The blame is mine, and never His:
In fruit which rightful action bears,
His answer is.

—Annie L. Muzzey, in *New York Evening Post*.

THE *London Times* says: "Had it been fashionable in America to exile its disturbing elements, Mr. Phillips would have been picking fish-bones in Alaska long ago, for his country's good." "Disturbing elements," like Wendell Phillips, are the salt that has not lost its savor. Such men are needed both in this country and in England; and when they are "exiled," revolution will be in order.—*Free Religious Index*.

OUR DEPLORABLE PROSPERITY.—President Elliot, at the recent commencement at Harvard, said that the university had not received so much money in any year for the last dozen years as in this year. It would foot up \$500,000. In consequence, however, of the reduced rate of interest, owing to the deplorably prosperous state of the country, the income of the university had been reduced to a little over \$200,000.—*The Woman's Journal*.

TREADING WATER.—Those who have followed the correspondence commenced in *Nature* on this subject, may be interested in the following extract from an essay published in Strasburg in 1741, by a physician of that place: "When a man who has not learned to swim falls into the water there is no doubt that, if he could keep his body in a vertical position and walk as if he were on land, he could support himself as naturally as do animals. Many skillful swimmers do this, and find great pleasure in it. One entire race swims in this way,—the Hottentots. Mr. Kolbe, in a good description that he has given of the Cape of Good Hope, says that the Hottentots are the best and most hardy swimmers he has ever seen. Their manner of swimming is very striking, and I know no other nation that does it after the same fashion. They swim while standing up straight. The neck is entirely out of the water, as are the arms, which they hold up. They use their feet only for progression and to keep their balance, but I never could learn just how they moved them. They move very rapidly, looking downward, and having almost exactly the appearance as if they were walking on dry land. But this attitude is impossible for a man who has not practiced it, because the motion of the water and the yielding of his own body, which constantly sways with the water, draw him from the perpendicular, and in spite of his efforts drag him down either forwards or backwards."—*Christian Register*.

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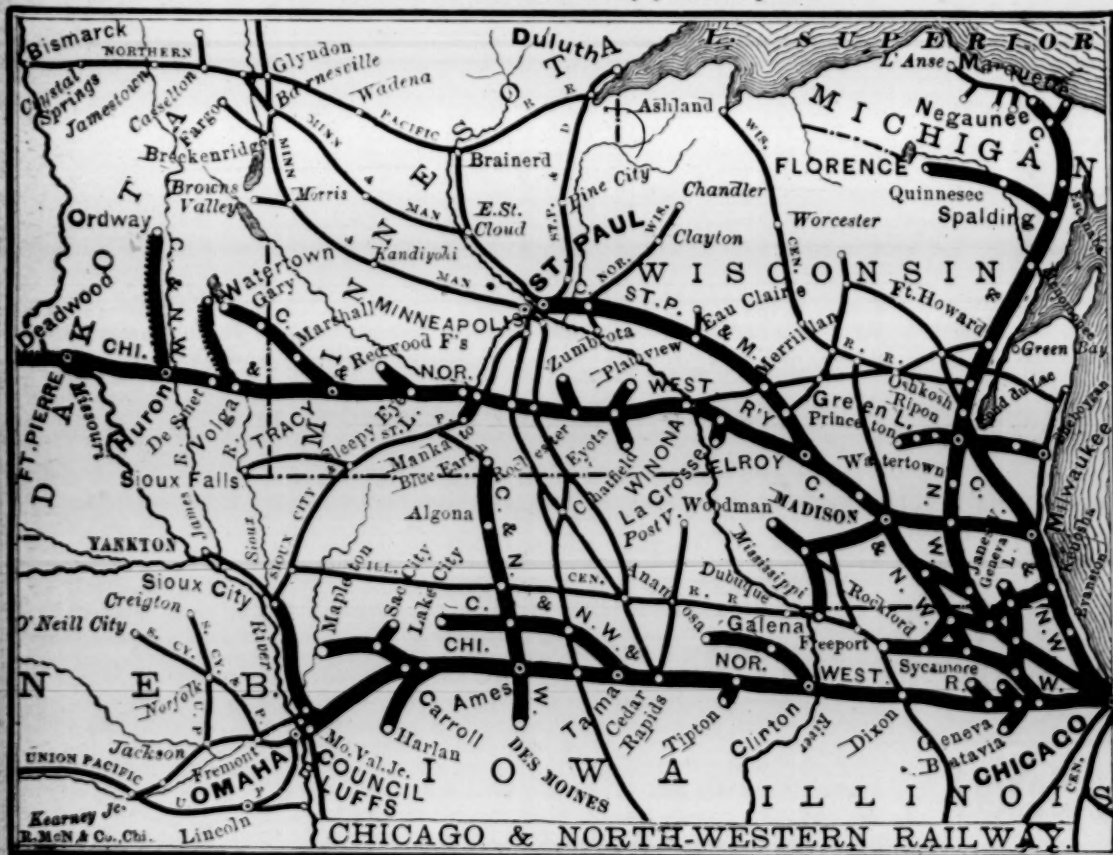
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